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UNITY.

Senior Editor: JENKIN LLOYD JONES.

Editorial Contributors:

RICHARD BARTRAM, EMMA E. MAREAN,
J. VILA BLAKE, R. HEBER NEWTON,
CHARLES F. DOLE, WILLIAM M. SALTER,
JOHN R. EFFINGER, MINOT J. SAVAGE,
EMIL G. HIRSCH, MARION D. SHUTTER,
FREDERICK L. HOSMER, HENRY M. SIMMONS,
WILLIAM C. GANNETT, JAMES G. TOWNSEND,
ELLEN T. LEONARD, KATE GANNETT WELLS,
JOHN C. LEARNED, CELIA P. WOOLLEY.

UNITY PUBLISHING COMMITTEE: Messrs. Blake, Gannett, Hosmer, Jones, Learned and Simmons.

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Editorial.

Is there not a moral quality in truth? Have we any right to set it aside, even for the sake of salvation? Who wants to go to heaven over a bridge of fictions?

NOTHING could have been more fitting than the selection of Mrs. L. H. Stone to speak the word of welcome from the society at the recent installation services of Rev. Carrie J. Bartlett, at Kalamazoo, Mich. Mrs. Stone has been an almost life-long resident of Kalamazoo, and her sympathy with liberal thought is well understood. Her venerable appearance must have lent additional meaning and dignity to the services. UNITY extends its congratulations to both pastor and people in the new relation so happily entered upon.

WHEN we are through with our wooden theories of inspiration, there remains an inspiration which we cannot escape, an inspiration that throbs in the prophet's words, that sings and anon kneels in the Psalms, that thunders in Sinai codes and wraps the soul in the grand symphony of the Sermon on the Mount. However valuable the Bible may be to some as an exceptionable gift dictated in heaven, dropping like manna into the Hebrew basket, it has no such conduct values as this more mundane bible burdened with human sorrow, jubilant with human joy, pregnant with human experience, descending not from heaven earthward but ascending from earth heavenward, not made in the workshops of the super-

natural, but born out of the fertile womb of nature. This is the bible that inspired and deserved the song of Emerson:

Out of the heart of nature rolled
The burdens of the Bible old;
The litanies of nations came,
Like the volcano's tongue of flame,
Up from the burning core below,
The canticles of love and woe.

THE Presbyterian church has reached an important crisis in its history, in the discussion now going on about the revision of its Confession of Faith. Dr. Schaff, one of its most eminent scholars, has declared in favor of the revision, saying that what is in the confession ought to be preached, and that the most intelligent portion of the congregation of to-day would not listen to a sermon upholding such a doctrine, for example, as reprobation, a "passing over." Rev. Dr. Shedd, another leader in the denomination, is, on the contrary, opposed to the revision, on the ground that one part of the confession cannot be changed without destroying the effect of all that remains. The main doctrine of Calvinism, election, "runs entirely through the Westminster documents, so that if changes were made in Chapter III of the confession, this chapter would be wholly out of harmony with the remainder." The Doctor adds that "effectual calling, regeneration, perseverance of the saints, are all linked in with the Divine decree." Prof. Swing, commenting on this discussion, calls attention to the opinion of Dr. McCosh, who thinks there are parts of the confession that should be stricken out, and predicts that even Prof. Patton will be found on the side of the party of progress, whom rumor pronounces to be of a more liberal tendency than in his younger days when he "arraigned a western preacher and prosecuted the man for heresy." The Professor doubts if the next Assembly will order a new creed; but there can be no doubt the days of the old-time Calvinism are numbered. Meantime, while the large bodies are making formal readjustment of their principles, those individuals who made their own revision years ago may well be thankful. "Revision will come as a great blessing to theological students of the Presbyterian church; but to thousands of the older clergymen it will come too late to bring more than a 'Hail and Farewell.'"

IN the last month's number of *Our Day*, Joseph Cook's journal, he prints Senator Hoar's noble address at Plymouth. It is quite natural that he should do so, as the best expression of the underruling thought of the great anniversary. It is interesting to find, in what thus becomes Mr. Cook's statement of "the three essentials of Puritanism," the following passage. The reader should observe that Senator Hoar is a member and officer of a Unitarian church, and that all of the distinguished persons who are here described as the fine flower of the Pilgrim and Puritan seed-planting, are persons who in their lives have been closely connected with the Unitarian communion. Mr. Whittier is the only one of all of them who did not regularly worship in a Unitarian church, and our readers know perfectly well the breadth of his religious sentiments and fellowship.

"The men who subdued the forest, the men of the French and Indian wars, the men of Louisburg and Quebec, and Martinique and the Havana; the statesmen and soldiers of the Revolution; the sailors of the great sea fights from 1812 to 1815; the youth of 1861, our beautiful and brave, who gave their lives that their

country might live; Webster, who first taught America her own greatness, and whose great argument was behind every bayonet, and was carried home with every cannon shot in the war which saved the Union; Adams, who, in the cause of liberty, breasted the stormy waves of the House of Representatives at eighty-three; Channing, the apostle of the dignity of manhood; Longfellow, who sits at every American fireside, a beloved and perpetual guest; Emerson, helper of those who would live by the spirit, the grave, sweet accents of whose voice seem on the morning wind still floating, and to the willing mind still whispering; Sumner, of the white soul, whose blood shed in the senate chamber was the baptismal water of our newer liberty. As I name these names at Plymouth, I seem to hear a strain of lofty music from the northward. Is it the voice of New England, the voice of pilgrim and saint, and martyr, and sage, and hero, of mountain, and forest, and lake, and stream; of church, and school, and farm, and homestead—of all her voices, one? Or is it all the muses at once, singing in the aged ear of their beloved Whittier?"

DR. TALMAGE'S NEW CHURCH.

The burning of the Brooklyn Tabernacle has called forth many kindly expressions of sympathy for its congregation and minister, both from the secular and the religious press of the country. Before the ashes were cold several neighboring churches had come forward to offer the use of their houses of worship until he and his flock should again have a house and home of their own. Dr. Talmage is one of the most widely known preachers in the land. His sermons have probably been more widely circulated than those of any other minister in America. We do not always agree with him in his interpretations of the Bible. We sometimes dissent from him in points of theology. We cannot always feel sure of the soundness of his scientific expositions. His remarkable lecture upon the theory of Evolution, for example, interested us, but left us unconverted to his views. After the thunder and smoke of his onslaught upon Darwin, Tyndall, Huxley, Spencer, and their fellows, we looked about for the corpses of the slain and found only scattered straw. We have been wont to class Dr. Talmage with the men of large and fertile imagination rather than with the men of analytic thought; a poet, after his way, and brilliant word-painter rather than a philosopher or critic of philosophies. We are often dazzled by his rhetorical feats as he drives his harnessed metaphors four-in-hand over the track of expression and rounds the goal at last with a skill that would leave the equestrianism of the ancient arena or the modern ring, as we imagine, so far in the lurch. But beautiful pictures these are in Dr. Talmage's sermons, really beautiful; word-paintings of human experience, of childhood and home, of tender and familiar scenes along the great common road of life, that reach the heart alike through eye and ear and are no small part of the secret of his popularity and power. Moreover, Dr. Talmage is personally an affable man, of kindly feelings, and with a hearty hand-grasp for all sorts and conditions of men. His humanity, so to speak, has appeared to us to be much broader than his divinity.

And this remark leads us to what we specially had in mind at the start, which was not so much to speak of Dr. Talmage as a preacher, as to call attention to a rather noticeable paragraph in his sermon which immediately followed the burning of his tabernacle. In that sermon he says, speaking of the new church to be: "We want to build larger and better. We want it a national church, in which people of all creeds and all nations may find a home. The

contributions already sent in make a small-hearted church forever impossible. Would I not be a sorry spectacle for angels and men if, in a church built by Israelites and Catholics, as well as by all the styles of people commonly called evangelical, I should, instead of the banner of the Lord God Almighty, raise a fluttering rag of small sectarianism?" (The italics are ours.) Now this sounds well. We like it. Moreover this was not said in the unguarded fervor of unmediated address; for it is understood that Dr. Talmage's sermons are in type before ever they are spoken from his lips to his congregation. The above sounds very well, we say, and we like it very much. It makes us feel a desire to send our mite for good-will's sake. But the question at once occurs to us, just what does Dr. Talmage mean by a "national church?" In this country at least such a church would need be very broad. How far does he really mean that his coming church shall be one "in which all creeds and all nations shall find a home?" As he specially mentions Israelites, we might suppose that these at least are to be included cordially in the re-organized church, so many of them as may be drawn to come. But does he mean that they shall enter as Israelites, holding still their ancestral faith, but in a larger bond, and as such given full and hearty fellowship in this church to be? This implies of course that in this church there shall be no articles of subscription which such Israelites may not honestly and openly subscribe. Otherwise the words go for little. It is said not to be a very uncommon thing to-day for ministers, in admissions to church membership, to accept a merely nominal assent in place of genuine belief in the articles of faith and "no questions asked," as the phrase is in certain transactions involving like honesty. Only the past week we were told of a certain evangelical minister (and very "evangelical" he is too) over a large church, who received into membership therein one woman who said frankly to him in private that she did not believe in a personal God; but of course he would not and could not have received her before the congregation with this fact publicly understood. He solemnly "winked" at it and counted in one more convert—"to the glory of God." But we shall give Dr. Talmage credit for more honesty than this. We take it that he did not mean that these "people of all creeds and all nations" shall "find a home" in his new church by falsely confessing a prescribed creed or implied creed or by abandoning their own. Or did he simply mean that "people of all creeds" may rent sittings in the new building and contribute to the support of preaching? Hardly this; for this much of inclusiveness all churches show, and he lays distinctive emphasis on the feature of his church which we have noted. We are forced to interpret his words therefore as implying a church broad enough to receive confessed Jew and confessed Christian into its fold,—a religious fellowship, "in which people of all creeds and all nations may find a home." If it be really so, then we want to send our mite in token of our good-will and God-speed; and we doubt not many a reader of UNITY will desire to do the same. This truly would be in the line of a "national church," which Dr. Talmage says he wants his church to be. The real "American" church must follow the spirit of the American commonwealth. The "peo-

ple's church" must be an inclusive church.

But while we would be very sorry to do Dr. Talmage any injustice, we suspect that he did not really mean all that his words would seem to convey. We hardly think that so broad a church was in his mind. We suspect that he was talking good sentiment, and sincere sentiment, without seeing however how far its carrying out would necessitate a recasting of his traditional beliefs and affect the theology of the Tabernacle pulpit. We imagine that in his mind some expressions of belief regarding (for example) the infallibility of the Bible, the last condition of man, salvation through the blood of Jesus, and the eternal punishment of the wicked, were to enter into the "purpose" or "object" of his new church, though of course "not to limit its fellowship" so far as the "people of all creeds and all nations" could honestly subscribe such "purpose" and were disposed so to do. We think he was desirous of bringing the fellowship of the street, the market, of the lecture hall, of social intercourse at large, into the church, not aware what enlargement and new adaptation all this would require in the church as hitherto and now, for the most part, conceived and managed. But in this respect Dr. Talmage is not alone, nor is his case a peculiar one. He has much company in so called orthodox ranks, and no inconsiderable company in the smaller folds classed as liberal. Indeed in that fellowship which has sometimes counted itself as the "advanced guard" of liberal theology and the humanitarian movement of our time, this ideal church to which Dr. Talmage would seem to aspire has been pronounced by many as delusive and impracticable; and those within the fellowship who have ventured to hope for and work for its realization are asked to step down and out from their supposed leadership and no longer disturb the peace and policy of the denomination at large. But none the less are we glad of such utterances as this of Dr. Talmage, even though he may not see their logical trend. They help to the growth of that sentiment in whose atmosphere our traditional prejudices are slowly corrected and our thought takes new form and our methods become enlarged. His words have their lesson. There is much generous sentiment in the hearts of people to-day. The old narrow spirit has been steadily waning. There is larger confidence in human nature, more of essential faith in God than ever before. But the fuller embodiment of this sentiment in the church,—in any church—involves a new emphasis in religion beyond what the logic of most people is able at present to see and comprehend. F. L. H.

"TAKE ALL YOU CAN GET."

These were the words of a good man, honest and kindly, to his minister. He meant them as friendly advice. If you do not always hear them uttered with equal frankness, you see plenty of object lessons to illustrate and enforce them. Take all you can get. Take the highest possible wages; force wages up, if you can; strike for more wages if the market will allow. Take the highest price for your goods; look out for your profit; let the other man look out for his side of the bargain; see to it that you get all you can. Take as large dividends as you can out of your mill or your railroad; mark the great salaries, the office expenses and the dividends up; keep the wages down; water the stock if this will make it yield more. Take the biggest fees that the law or custom will permit; charge high for your service and men will respect you the more. Get all the salary you can; get a call to a larger pulpit if possible; take all the gifts and presents and emoluments that are offered; let tradesmen sell you their goods if they will at a "minister's discount;" take all you can get; never fear lest you get too much, more than your people can afford or more than your talents deserve.

Yes, here is the vast pile of all the produce of the world. Let each man carve out as large a slice of the pile as he can. Here is the table that the wealth of the world has laid with all sorts of viands. Let every child be taught to strive to put all that he can in his plate. Let each get and keep what he can.

Why not? We mean in no gross sense. We do not mean to allow anyone to snatch away what another has actually put on his plate. That would be robbery. The employer should not give the workman less than he promised; the workman, however hungry, shall not break the shop window to recover what he failed to secure when he took his last wages. But society has established certain "rules of the game" or laws of the table, which every one must observe, or be kept away from the table. You must "take all you can" only under the rules, like boys who play ball. You must take all that you can, as *others do*, not as you might like to do. The theory accordingly is, that others have equal chance to get all that they can, provided they are strong and shrewd enough, or know the rules of the game. Meanwhile the conflict, like the boys' sport, sharpens the wits and develops the strength of mankind.

Moreover out of the seeming conflict of many, each to get all they can, beautiful economic harmonies arise and men's just deserts are approximately settled. If only one set, the employers, tried to get all that they could and the workman did not try, the workman, indeed, would not get enough. But since both parties pull at the same time, and since also the same men are sometimes employers and again employed, and since if employers at any time get more than their share, presently others appear, out of the ranks of the workmen, to compete with them and divide their bigger share, it is held that a marvelous equity is developed. So if only the seller of goods sought to get his price and the buyer did not seek to drag the price down, the people who bought would suffer. But since the buyers and sellers all are pulling, the prices of goods are fixed where they belong. And as for the fees and the gifts, and the salaries, and the demands of the *prima donnas*, people would not give, and need not give a dollar, unless on the whole they were satisfied; since all who enjoy the special services of any class are also dragging in their turn to get as much as they can for the least pay. Therefore let each take all he can get with a clear conscience, for this appears to be the natural law of the world.

And yet there is trouble despite our beautiful economic harmonies. There is not merely inequality of human condition. That might not be prevented in a world where the men themselves are unequal in capacity of happiness, with gradations of power from the rather unintellectual average up to the heights of genius. There is not merely suffering and privation. Suffering there might always be in a world where death has to be one of the processes in the growth of life. But no rules of the game have ever prevented the process of taking all one can get from being somewhat bestial. Gloves and clothes only conceal the animal that practices it. In other words, the taking all one can get is somewhat incongruous with a noble nature, with manhood. It always hurts the man, precisely as though it were the true characteristic of man not to take all that he can get. As a matter of fact in all times those who have been most truly men have not taken all that they could get. And the world would have been a mean and wretched place if such men had not lived in it.

There are many then who feel that at least something is wrong in the present system of society. Some tell us that we ought to change and limit still further our rules of the game. We ought to mark certain articles on the table as out of the struggle of competition. There are some things that

every one needs, but the supply is more or less limited. We ought not to permit men then to take all that they can get of these necessities. Here is the land of the world, say some. Make a new rule, so that no man can take all that he can write his name upon. Or again, here are the great highways, the railways. Let us fix the rules so that no men, or little set of men, can own a railway. Meantime, in other respects, we will still let men play at the old game and take what they can.

Others say, let us stop the old game and make it a crime for any one to play it. But how shall we stop it? We will stop it by the vote of the majority, i. e. by force. The victorious majority will then somehow divide up the excess, which so far they claim that the few have won. But if the few are still unwilling to make this disposition of the old winnings and holdings, what will save this plan also from being a new and more wholesale form of the old game; since the multitude now unite to take all that they can get.

But suppose we could jump to the end of a century and get Mr. Bellamy's plan adopted. Suppose that we can assure every man who sits down at the table, that there is plenty provided of whatever he wants to eat, and that he will get it best by sitting quiet till the waiter brings his order, have you thereby made men any better or more noble? You have caged your lion and made him understand that he will not get his meat sooner for roaring and lashing his tail, but would he be less certain to eat you up in case you took down the bars of the cage? For even in Mr. Bellamy's world every man takes all he can get. You have merely altered the rules of the game. You have not changed the man. As long as the play is to get all that we can, we do not see why the industrial army of the world will not continue to suffer like all armies heretofore, from cowards, stragglers and shirks.

Is there any valid ground now for changing the man himself, so as to set the fashion of a new game? If man were only an animal and therefore the rule of the survival of the fittest held sway over him, we could not indeed see what to do with our problem. Neither should we have the slightest hope that any modification of the old rules would offer permanent relief, much less secure universal happiness. But what if it is not mere poetry to call men brothers; or, in other words, let us assume that they share a certain divine nature. For without such a common divine nature, they are not brothers. We are brought then to contemplate certain facts which, upon the animal plane, had no great significance. As soon as I have dealings with a brother, I cannot bear to compete to take all that I can get; I see his side as well as my own; I wish him to have also as much as possible. In fact, my attitude quite changes whenever it is a brother that I deal with. I formulate a new rule. *Do not take all you can get, or more positively, take care for the other.* For if I have sympathies with the other, and he is in any sense my brother, I instinctively consider his interests.

The application of this new rule is universal. It holds good in a bargain, although the other party lives in China. It holds good for the employed, though the employers are rich men. We surely do not wish to reduce them to poverty. It holds good for the employer, who must wish his poorer brother to prosper. He will not therefore take all he can get. It holds in the taking of fees and salaries. Who knows that they are not sometimes too large?

As regards the schemes and systems of human society which the future has in store to develop, no man is wise enough to foresee. It may be that the pendulum has swung already as far as it will towards State socialism. It may go farther. It is possible that mankind, in spite of repeated failures hitherto in the communal ownership of land, may some time devise a plan of common ownership that will not check enterprise

or hurt healthy individualism. We are not afraid that any system which will really serve all, will harm us. We hold that the real good of each is bound up in the best good of all. We believe this because we believe in a divine order of the world. We should not hold it a moment, any more than we should hold to a human brotherhood, aside from our faith in this divine order.

But we have no faith in any scheme or system which shall merely change the rules of the game, while the end of the game is still for each to take all he can get. For this sort of game defies the divine order. The main thing that we clearly see is that men must change the game itself, that they shall act and treat each other as *men*, and shall accordingly practice a brotherly unwillingness to take all that they can get. Whatever system then is adopted, whether of industry or the holding of land; or if the present social organization continues under a new spirit, human peace, prosperity and happiness are assured; as in a home, the good spirit, if present controls everything else. We have no call therefore to promise men social panaceas of any sort, except to convert their attitude towards each other from that of rivalry and competition, to friendliness. Perhaps the chief good in many supposed reforms is that great bodies of men are brought to stand shoulder to shoulder, to undertake efforts together, to sacrifice for a common cause, and thus to learn, even under the banner of party or class, the new attitude which men of all parties and classes will come, as we hope, to take towards each other.

C. F. D.

BOSTON LETTER.

I began a letter telling of the forebodings or the hopes of the Unitarian women of Boston concerning the new organization, but after writing a good many half-secrets, and indulging in a little prophecy, it occurred to me that by the time the letter was published, the Conference would have met and adjourned; and that either expectations or fears would have been realized, and that I should have perhaps proved myself a false prophet, so I tore up my letter and began again on the perennial things of philanthropy.

Rev. Mr. Tiffany has become the Secretary and Agent of the Montana Industrial School for Crow Indians, and is ready to receive the annual contributions of the churches, without asking for them individually. Rev. Mr. Bond is still at his distant post, making it bloom like a civilized farm in the wilderness. He wants money to build a barn for his cattle. Who will help in this Unitarian, industrial, educational barn?

The State Board of Education is holding Institutes for teachers in various parts of the State. It would almost seem as if so much instruction is given to teachers that spontaneity would be destroyed, yet such is not the result, because the examples given are so fresh and varied. At the school for Deaf Mutes a new plan is being tried. All the conversation carried on in the room is written on the blackboard, so that a little child reads what is said and gets familiar with the form of words which afterwards he learns to articulate. It is supposed to have the same effect upon him that spoken language, which yet is not understood, has upon hearing children. The difficulties of the plan are great. One teacher likened them to a hose pouring water upon a window, scarcely any water sticks, yet the window gets clean. The rooms of the younger classes at a deaf mute school are like toy shops; the names of the playthings are to be pronounced by each child watching the lips of his teacher when she says dog, cat, etc.; and then taking himself a hand glass and trying to see himself imitate the motions of her mouth. The teacher often puts her fingers on the pupil's mouth and throat to help him to feel the formation of what he ought to say. These movements produce sound, which in time become language; the

conversation in such school rooms is analogous to the talking of animals in a menagerie. As instance of their limited vocabulary is the following anecdote: The children had learned that the plural of foot is feet. One day they came to the phrase that Columbus went on foot from Spain to Portugal. What was meant by on foot! One decided it meant that Columbus walked the distance of a foot at a time. Another said that he hopped all the way. Think of the reasoning powers of those children!

Miss Sarah Fuller is the principal of the school; a woman who, for angelic patience, serene trust and steady will, organizing ability and disciplinary power, has no superior in the profession, though others may be as good.

This is the season when thanks are returned to the army of summer workers. The Emergency and Hygiene association reports four thousand children amused each week in the playgrounds of the public schools, with kindergarten games and hygienic instruction, under the care of matrons and superintendents. The work is to be carried on in a still larger way next season. The country week, first started by W. C. Gannett some years ago in this city, and now under the care of the Young Men's Union, is of increasing benefit to thousands.

Rev. Mr. Jones, of Liverpool, England, has been here, and made a most pleasant impression upon all by his genial earnestness and wise simplicity. Mrs. Williams, of New York, with her wise, far-seeing inspirations, her steady, gentle energy, and her executive ability, and Miss Le Baron, of Chicago, true, noble, cordial, who is a fit exponent of freedom, fellowship and character in religion, are here as I write. On to Philadelphia! is our cry. Back from Philadelphia, will be the sad or joyous refrain by the time this letter is printed.

KATE GANNETT WELLS.

Contributed and Selected.

A HYMN OF THE BRAHMO SOMAJ.

Paraphrased by JOHN G. WHITTIER.

We fast and plead, we weep and pray
From morning until even;
We feel to find the holy way,
We knock at the gate of heaven!
And when in silent awe we wait,
And word and sign forbear,
The hinges of the golden gate
Move, soundless, to our prayer!
Who hears the eternal harmonies
Can heed no outward word;
Blind to all else is he who sees
The vision of the Lord!

—From "St. Gregory's Guest and Recent Poems."

THE JEWISH DEPOSIT IN THE NEW TESTAMENT.

Concluded.

We have not yet spoken of another piece belonging to the same category, the sample of an apocalyptic literature we find in the twenty-fourth chapter, in which the Jewish idea of the last day, the day of judgment, is connected with the expectation of the first Christians, that Jesus should return from Heaven to show to the whole world his Messianic dignity, and to reign as Messiah on the earth.

But as this thought is much more elaborated in the last book of the Bible, called the Revelation of John, we might better give some moments to the last book to know this kind of Jewish deposit. Here we have the Jewish-Christianism in its full significance.

Of course, Jesus is in the Revelation the Jewish Messiah. He is "the Lion of the tribe of Judah, the Root of David, who has the key of David." And even when, in allusion to Isaiah LIII, he is named "the Lamb led to the slaughter," he is not soft as a lamb. "Out of his mouth proceeds a sharp, two-edged sword," with which he smites the nations in a garment sprinkled with blood. Or when he is named the Son of Man, he is not the representative of humanism, for he "carries in his hand a sharp sickle, and when he cast this sickle upon the earth and gathered the vintage and cast it into the great

wine-press of the wrath of God, then there flowed blood from the wine-press even unto the bridles of the horses. And an angel comes and invites all birds that fly in mid-heaven to gather together unto the great supper of God and eat the flesh of kings and captains, yea of all men, free and bond, small and great."

We see this writer shows a congenial spirit with the writer of the book Esther, for instance. Israel, triumphant in revenge, is to bathe in the blood of the enemies of the infidels, and, though it is impossible to us to recognize in this avenger, Jesus as we know and love him, he adores in him the true Messiah, the son of the "woman crowned with twelve stars," symbol of the elected people of Israel. This Messianic Kingdom is wholly Jewish. The capital from which he will reign on earth, is a new Jerusalem, with twelve gates on which the names are written of the twelve tribes of the upholders of Israel. The foundations of the wall of the city, bearing the names of the twelve apostles of the Lamb, are adorned with the same twelve precious stones which adorned the breast-plate of the high priest.

Yea, not only the kingdom of God on earth, but even the heaven of heavens is Jewish. Two times twelve elders are sitting there on thrones and twelve times twelve thousand people, sealed on their foreheads, represent there the tribes of the children of Israel. And though happily, there is place for thousands more of all nations. These are not staying on the same level; they have first to be healed by the leaves of the tree of life, which bears twelve manner of fruits, i. e. they have first to be incorporated in one of the twelve tribes of Israel.

Now it cannot be otherwise, but this violent Jewish Christian must bear malice against Paul and his doctrine. As we saw already on the walls of the New Jerusalem "are twelve foundations on which are written twelve names of the twelve apostles of the Lamb." For the name of the apostle of the gentiles is no place on these foundations. He belongs to "them which call themselves apostles and they are not" (2:2) "which say they are Jews, but are a synagogue of Satan" (2:9). And if Paul averred that he knew the depths of the Deity in the counsel for the world's redemption, our writer cries in answer, "They are the depths of Satan" (2:24), and praises the church of Ephesus, because it "could not bear evil men which call themselves apostles but did find them false."

Now if we ask what it was in the Pauline doctrines, that especially shocked him, we find that he loathed him as teaching the believers to eat meat offered to idols and to practice unchastity, an allusion to the fact that Paul forbade Christian husbands or wives to seek a divorce from a heathen consort, while the Jewish law did not permit marriages with heathen. But this was not all. It was also Paul's doctrine of salvation by faith, which he, as a Jew, could not possibly approve. He asks not for faith but for works. His Christ speaks every time to the churches; "I know thy works; I found no works of thine fulfilled before my God." Every one receives reward according to his works. "The dead which are in the Lord may rest from their labors, for their works follow with them." "Behold, I come quickly, and my reward is with me, to render to each man according as his work is."

This feature of Jewish Christianity, certainly the most attractive, is shown still more apparently in the last writing of which I have to speak in this connection, the epistle of James, so called after the brother of Jesus, one of the three pillars of the church at Jerusalem, but probably written by an unknown Jewish Christian in the last years of the first century.

This writer appears to be a moderate Jewish Christian. He speaks neither of the Jewish Temple nor of the laws about pure or impure food. He ascribes

no privilege whatever to the Jews, which had to be refused to the heathen. But yet, religion to him is a law, is action, is doing of the word. "Pure religion is this, to visit the fatherless and widows in their affliction and to keep himself unspotted from the world." Now he sees a danger for this practical religion in the doctrines of Paul about the saving faith. "What is faith without works?" thus he asks. "The devils also believe that God is one, but nevertheless they remain devils. So ye see that by works a man is justified and not only by faith."

It is not hard to us to see that this writer fights against Paul's doctrine only because he misunderstands it. Faith, as Paul preached it, was no intellectual meaning, but a moral principle, the principle of love to God and man, which cannot exist without works. But although he cannot change our minds and remove our sympathy with thoughts he did not understand, still we cannot fail to love this earnest practical man, who fears nothing so much as a hearing of the word without doing, a confession of faith without deeds of faith.

It is known that Luther denied the authenticity of this letter because of its blaming of the only saving faith, which seemed to him an irrefragable proof that no apostle could have written it, and in allusion to 1 Cor. 3:13 he therefore called this letter a letter of straw, as the fire of judgment once should reveal. But the German poet and energist Herder wrote of this James: "He will deeds, deeds, no words, but free, perfect, noble deeds, according to the royal law of the spirit. Indeed in the straw envelope of this letter a good feeding fruit is found." I think all of us will rather agree with his praise than with Luther's condemnation. If we did not know Jewish-Christianism but by this letter of James, we could hardly find any fault with it. We might rejoice that the contact with Greek philosophy has deepened Christian thought; we can wish no better Christian virtue.

This leads us to our last question, a question which might have arisen now and then while hearing this paper: On which side Jesus himself might have stood in this controversy between the Jewish and the heathen-Christian? And what to think of all these different words ascribed to him?

Certainly there will be truth in the suggestion offered by Hooykaas in the "Bible for Learners," (p. 31). "Each of the two schools of this period so sharply opposed to each other, was filled by a deep and sacred conviction that it, and it only, thought, spoke and acted in the spirit of the Master, whom both acknowledged. Hence it happened that the two parties might report one and the same saying of Jesus so differently that each of them regarded it as passing a sentence of condemnation upon the other. As a rule, this came to pass involuntarily; but in the very strength of their conviction, the advocates of either view might now and then expressly put such a sentence into the Master's mouth, or in case of need invent some incident in order to bring clearly into view what they were certain must have been his judgment. In the Synoptic Gospels, accordingly, we find certain narratives which refer to Jesus in appearance only, but really rose in the apostolic communities in consequence of the division in their midst or with direct reference to it. A great deal then depends upon whether the tradition had been promulgated through a Jewish-Christian or a heathen-Christian medium, and each Evangelist was guided in the choice of his materials by the school to which he himself belonged."

But, however true all this may be still, as I think, something more can be said than this explanation of the natural uncertainty about Jesus' own position. First we have to realize that the gospel of Paul was a doctrine about Jesus and the salvation by him far more than a preaching of the gospel of Jesus him-

self, and a broader application thereof. This already brings the Jewish Christians nearer to Jesus than the heathen Christians. How far he may have joined in the expectations of his time about the future Messianic kingdom on earth, or what part in it he may have assigned to his own person, in all this there will remain a great uncertainty. That he who always pictured his Father in heaven according to the reflection of the God-head he found in his own loving soul, never can have joined in the expectation of the divine wrath and revenge in which the author of the Revelation dwells with so undisguised delight, this will be undoubtedly clear to all who ever "knew what manner of spirit he was of," who heard him plead forgiveness for his enemies. But still he was a Jew, and learned from his youth to think and to feel as a Jew. Perhaps a part of the contradictory words could be explained by the assumption that, bye and bye, as the kingdom of God by thinking and speaking about it lost in his mind its national and worldly character, also the idea of his personal vocation as the Christ may have become more spiritual, so that different contradictory words show different periods in his own mental development.

But, although, this has to remain an open question by the defective historic sources from which we have to draw our knowledge, from all the three gospels tell us, it evidently appears that Jesus' piety had no speculative but a merely practical character. And surely we are right when we acknowledge in it its Jewish origin. His kingdom of God is and remains the sanctified earth, and the citizens of this kingdom are not those that profess a belief by words, but those that do the will of God whom they love as their Father in heaven.

And since this is true then we have here the best part of the Jewish deposit, yea, in it the best part of the New Testament itself. However high we esteem the preaching of Paul and value the relatively eternal truth of his doctrine, however strongly we are captivated by the deep thoughts and the high speculations of the fourth Gospel, still we will always remain with the greatest love to the immortal practical sayings and parables of the synoptic gospels. And whatever we pity, yea, abhor in the unmerciful revenge which filled the souls of many of these Jewish Christians against their heathen enemies, yet, that they always felt and preached that neither saying nor thinking, but only doing, and doing better every day, is the heart of religion, this will always again reconcile us with and fill us with gratitude toward the Jewish deposit in the New Testament.

F. W. N. HUGENHOLTZ.

Correspondence.

EDITOR OF UNITY:—Oh dear! "How easily things go awry," as saith the poet; especially types. I wrote, "Those who reject the Christian, but not the Unitarian name, occupy, I think, a perfectly defensible position." And you printed "Those who respect the Christian, but not the Christian name, occupy, I think, a perfectly defensible position." I shouldn't think of saying that. The Christian name is deserving of the profound respect of all intelligent and earnest men. Those who reject it, for any reason, are still bound to respect it as the historic name of one of the great religions of the world.

Yours truly,
JOHN W. CHADWICK.

It is the fundamental moral faculty that is the cause of moral development.—Thomas Davidson.

LET it be written on our hearts that the end of all education is a life of active usefulness.—Rev. S. Reed.

I AM a conservative. The first requisite of true conservatism is foresight.—Tyndall.

THOSE of us who do not believe in communities believe in neighborhoods, and that the Kingdom of Heaven may consist of such.—Emerson.

Church-Door Pulpit.

Any church may secure the publication of any acceptable sermon in this department by the payment of \$5, which sum will entitle the church to one hundred copies of the issue in which the sermon is printed.

THE RELIGION FOR WHICH THE PEOPLE ARE ASKING—IS IT UNITARIAN?

A SERMON PREACHED BEFORE THE SECOND CONGREGATIONAL CHURCH OF QUINCY, ILL., BY REV. C. F. BRADLEY.

Published by the Congregation.

"The worst fault of any constitution is to be out of harmony with the standard of those who have to live under it."—Arthur Hadley.
A principle which holds as true of a religious institution as of a civil constitution.

It is now a little more than fifty years since Doctor Eliot, then just beginning his work, in St. Louis, published a tract setting forth the moral and religious needs of the West.

It was the word of an apostle, and its echoes rang from the Mississippi to Boston Harbor and contributed not a little towards shaping the character of the rising West. Society here at that time was heterogeneous and inchoate. Everything was new, everything was to be created. The settlers were for the most part sturdy and excellent people, just the material, as time has proved, out of which to build a flourishing empire; but they were from everywhere, in the old world and in the new, diverse in their tastes, their ideas, their customs, and their education. The spirit of individualism was extreme and they had little in common.

Particularly was this the case in the matter of religion. There was to be found among them every sort of belief and no belief. In the little settlement hardly strong enough to maintain even a solitary church, lived side by side the Calvinist, tenacious of his Calvinism, and the Arminian with his "free grace." There they lay spread out over the prairie; the cabins of Methodist, Baptist, Presbyterian, Congregationalist, with a pretty large sprinkling of the class known as Infidel. There was too among them, as is usual on the frontier, a rough and lawless element. Whisky and the bowie-knife threatened to be formidable agencies in shaping the destiny of the growing community. The church and the school-house were felt to be prime necessities. If the perils of ignorance and vice were to be averted and society to secure a healthy development, fostered by a vigorous virtue and love of order, the church and the school-house must be established. The school-house was possible. For that they could work together, tax the common purse, agree upon ways and means. But how about the church? What bond of agreement was possible in respect to this, as it seemed to them, the most important factor of their problem? Not that it was the most important factor, though it was an essential one. The school-house was really the supremely important agency of their development, to which fortunately they were able to bring a common interest and enthusiasm. The school-house more than all the churches has made the West what it is. Had there been the same diversity of opinions, want of harmony, partisan antagonism, jealousy and strife in respect to education, as have prevailed in respect to religion, the prairie fires would still be sweeping the Mississippi valley and Indians fishing in the Chicago river and at the Falls of St. Anthony.

But it was a serious question with those pioneers, this question of religion and the "means of grace." It was plain that the sectarian spirit sharply pressed would make impossible that solid, organized effort, which alone could make headway against immorality and violence. That all would agree to be either one thing or the other, either all Baptists, or all Presbyterians was out of the question. The old associations were left behind. The Methodist was a Methodist still, but the class-meeting was far away in the

East. The power of numbers was wanting to give *éclat* to his religious faith. He could cherish the remembrance of the good old times, but only in solitude. There were no sympathetic souls to whom he might tell his thoughts. So with them all. Baptist and Methodist and Presbyterian dwelt together, sharing in common the veneration for religion, but having nothing in common in the religious experience; neighbors on a fairly friendly footing, in the stern struggle of life, but strangers to each other in the deep, grave question of the souls.

It was in the light of these facts that a few, among whom Dr. Eliot was foremost, took fire of the conviction that the liberal faith was the paramount religious need of the West. It seemed to present the only feasible solution of the problem. It was felt that through its wide door all diversities of opinion might be able to pass and, gradually, without trenching upon individual liberty, be fused into a strong working sentiment, which would build the rising community upon solid Christian foundation. Especially did it seem to be the only means of reaching and moulding the large class, rated as infidels, but who for the most part were simply indifferent to religion, having lost their interest in it through lack of their customary "means of grace." Zeal, in prosecuting the liberal faith, was not wanting, nor was there lack of wisdom. Looking back from this standpoint, I am convinced that the West would have attained to a much higher intellectual and spiritual altitude than it has done, had the liberal faith in those early days been able to take vigorous hold of the minds and the hearts of the people. It is highly probable too that Unitarianism would have become the dominant type of church and of religious thought—all the conditions of society were favorable to such an event—had Orthodoxy in that period stood theologically where it stands to-day. The prevailing sentiment in most Orthodox bodies to-day is liberal, and their religious thought is essentially the same as the Unitarianism of forty years ago. Had there been the same spirit of liberalism and the same rational thinking then as now, the diversities of opinions in the new community would readily have fused by force of circumstances into a broad and enlightened church. But such a spirit did not exist, and to this fact is to be attributed the feeble hold which Unitarianism got and the slow and limited growth which it has made.

The pioneers of the liberal faith were justified in their conviction that they held the purest and noblest form of religion. They did not perceive that its establishment depended, not on their wishes nor their efforts, but upon subtle laws of human nature. Because Unitarianism has made so little headway, it is commonly adjudged to be a failure, either because it is a false religion or because its adherents have so little interest in it and in pushing it. That Unitarians have been lacking in the apostolic spirit is sadly true, but the fact does not account for the slow development of their faith. The chief reason is that Unitarianism has been too pure and too true a religion to be congenial to popular intelligence and within the grasp of its comprehension. The present widespread Unitarianism in Orthodox bodies is ample vindication of the Unitarianism of Eliot and his associates, which his generation rejected. There is a law at the bottom of the matter. A religion will never spread because it is the purest and the truest. Its spread depends upon conditions of the understanding. If the popular mind is given to superstition and wanting in rational vigor, it is a much lower type than the purest and truest religion that will prevail. It is for this reason that Mohammedanism makes headway among the savages of Africa as Christianity cannot. It is for this reason that Unitarianism did not take strong hold of the young West, and has not become a great and prosperous organi-

zation. It was too pure and too true a religion to be *workable* in the conditions of the popular intelligence then existing. Sectarianism was the intellectual necessity of the age and the various isms, with their antagonistic faiths have flourished and grown great because the people have not been intellectually capable of greater and better things.

I make this presentation of facts not at all in an invidious spirit, but in the strictly impartial historic spirit. My aim is to clear up misunderstanding and to enable us to get at a sound judgment of the matter. We need to see that the isms have been inevitable by a law of nature and vastly beneficent. We need to see also, that by the same law of nature the very purity and nobility of the liberal faith have necessarily made its progress slow. But my purpose reaches farther. I wish to find if we can, how our Unitarian ideal stands related to-day to the popular want, whether popular intelligence has caught up with us, so as to be able to understand what we are talking about when we talk religion, and to have a relish and desire for our ways and our thoughts, or whether still we are so far ahead as to be out of sight of the people. There exists no little uncertainty and perplexity among Unitarians as to whether their liberal faith has a future. If we can find just what the people are preparing for, just what they are asking for, we shall have our answer. Whether it will bear the Unitarian name I know not and care not, but its faith will live if it is what the people want. The people will have just what they want. They may be slow in getting to it but they will have it. Nothing, not even a religion, can be manufactured to order for them. They appropriate what suits and serves them and reject whatever does not—no matter how great its excellence. They would reject the religion of the Archangels if they were not intellectually ready for it.

Studying critically the state of the popular religion at the present time I observe certain facts. Let me briefly point them out for they are significant; they tell us just what sort of a religion the people are asking for.

I observe that they do not go to church for the sake of religion. Multitudes do not go at all, according to a statement in the *Open Court* taken from the *New York Independent*, 55,000,000 of our present population are unchurched. Of Boston's 400,000, 200,000 go a-fishing on Sunday instead of to the "means of grace." New York has 700,000 Protestants and less than 100,000 in her churches. Every community has its large and growing percentage of church-absentees. But on this I do not dwell. The point I make is that those who attend are not drawn by the religious inspiration. The motive for the most part is pleasure. Nor would I put it in a derogatory light. The pleasure is of a healthful elevating kind. I do not for a moment doubt that these same people would attend church with much greater zest if there they were taught the sublime and inspiring truths which lay hold upon life and its grave problems, but they do not expect to be thus taught and inspired, they feel that all that the church has for them is an hour of agreeable entertainment amid congenial associations and the greetings of friendship. It is that which draws them. I observe that the organic force which sustains the church as an institution is social, not religious. Eight car-loads of delegates left the city of Boston to attend a Baptist convention. The reporter who chronicled the event remarked that they were mostly women. I do not suppose that the convention was the less interesting for that reason, but the meaning which the circumstance bears is that it was social, not an affair of business. It suffices to remark that at the political mass meetings last fall there were mostly men.

I observe that the doctrines which have built the churches if held in their integrity would destroy them. It is

hardly more than a year since a strong church was split in twain because the minister preached the creed. Let the preacher venture to preach the creed in any church and he will raise a storm. Let the churches stand in their teachings for the living beliefs of their congregations, and their orthodoxy would be largely of the Unitarian type.

I observe that after wealth and social advantages the conditions of church success are wholly humanitarian and ethical. The flourishing church of to-day, the church which is known as a live church in contrast to the merely aristocratic church, flourishes by means of its Christian Endeavor Society, its Lend a Hand Club, its Kindergarten,—means of grace which are of the distinctively Unitarian type. The old way of religious visitation, the old inquiry meeting, even the old revival are *passé* if not obsolete. Ethical questions have supplanted Election and Predestination, self-denying, humanitarian work has taken the place of the Atonement, and Eternal Punishment is forgotten in the urgency to relieve present misery.

I observe a powerful spirit of unity awakening throughout the churches. It would be even more pronounced than it is were it not repressed by ministers and church leaders. At heart the people are indifferent where they go to church, so they enjoy themselves. They perfectly understand that they will get no hard and fast theology anywhere, nothing that will disturb their minds. They can be Methodist, Episcopalian, Baptist or even Unitarian if it is the thing to do and the crowd goes that way. They have settled the question which the ages have wrangled over, "which is the true church?" It is the church that takes the crowd. There is a dry humor in this popular indifference to ecclesiastical name or standing, but so also there is a profound meaning. It means that ism is practically dead. In a very crude way it is an emphatic assertion of unity. It shows the preparation that is silently going on for the era of an enlightened, rational unity in the sphere of religious thought and life.

I observe that while the people do not look to the churches for religion, in their instincts they are deeply religious. There never was less of the spirit of irreligion in the world than is the case to-day. There never was more of the unspoken questioning which stands on the threshold of the infinite and unknown in humanity, reverently pleading for a revelation. That old word of religion on which was founded the religion of Amos and Isaiah, on which was founded the religion of Zoroaster, of Gautama, on which was founded the religion of Jesus, on which universal religion rests,—"Thou shalt love God with heart and mind and soul and strength and thy neighbor as thyself," is the Gospel which touches the vibrant chords of the popular heart as no other word can. There is no atheism abroad in this generation, lurking anywhere, in any nook or cranny. The man-made divinity has indeed been driven out by the researches of science, and the mind no longer fashions the infinite in the shape of man or angel; the thought of God has come to be tremendous and awful, too vast for speech to attempt, and men bow in silence before the door of the shrine which once they invaded with the sacrilege of ignorance, yet they have a spirit of worship intensely fervent, which rock-hewn altar and storied candle, vestment and liturgy cannot satisfy. They feel God everywhere, in everything. The sense of Divinity is growing, becoming the most potent inspiration of the times. From imbedded ages stored in sea-washed pebble and the sand of ancient river-bed, from tangled jungle and ocean floor, from star beam and sunbeam and vanishing dew-drop, from every quarter of the palpitating Universe, science is bringing forth the palpitating thought which sets the worlds in rhythm and links mollusk to man in the singing cadences of the Unfolding God; and men feel their veins swell and their nerves throb with the presence of the One Eternal, Invisible,

Ineffable Goodness. The people are full of faith. Their denials are great faiths in the making. They do not read the Bible. They would read it and be filled with its lofty inspiration had not the despotic dogma sealed its lids and shut its treasures from them. Their Christ is a meaningless name to them, but the grand and beautiful soul who rose out of the stream of the immanent Divinity in humanity, with the key in his hand to the treasures of the eternal life, would draw and fire them with his own transcendent enthusiasm could they but find him. Praying by book and calendar is to them the idle speech of idolatry; with the powers of the Almighty immutable law about them, fixing atom and destiny in changeless order, they know not what there is to pray for, yet within them swells the Holy Ghost "making intercessions with groanings which cannot be uttered." Life to them is a prayer. Its mystery teems with great questionings with which in the solitude of the spirit they are ever storming the Eternal. They hunger for the surer knowledge of themselves. The burden of pain and disappointment, how they wrestle with it, making of the years one long unbroken prayer for light and help. Through the dull days of unpaid toil and cheerless plodding they struggle, and the royal spirit within them panting for empire cries out, Why this waste? In sight ever is a shining way but they see not how to get to it. The good is beautiful, it is divine, but it is beyond them; evil is present with them. So they hold out their problems, supplicating the Divinity of Truth to open the mystery and show them the joy of life. They are pleading for the religion which can make sanctities of deeds and duties, which finds faiths in the lowly wayside waiting and in the serene content which measures to-day by the paths of the stars, whose worship is the enshrined Eternal in a self-renewing love.

Now, from such observations as these I am able to forecast to a moral certainty the character of the popular religion of the coming time. It will be of that liberal, rational type of which Unitarianism is at the present time the purest example. I am not saying that the churches will be Unitarian in name. By that time the name Unitarian may have passed away. But the principles for which it stands will be the vital principles upon which all churches will rest. The people have so decreed, and as I have already remarked, the people will sooner or later have what they want, and none other than what they want. Judging from what I observe, I can say to the preachers in Orthodox pulpits, not until you break from that thralldom of tradition from which your congregations have largely broken, and lay your Bible broad open to the interpretation of sound rationalism, and widen your Divinity of Jesus into the supreme Divinity of Mankind, and pour out upon the people the tremendous truths which link man to the universe, and make the human soul one with the Infinite Soul, and draw out of life its mighty meanings which lay bare the endless climb and progression of destiny, will you be able to fire your people with religion's pentecostal flame. Your old speech is worn out. It falls upon ears of stone. And if you cannot find the living speech of rational truth and of that ethical religion with which human life is vocal, you must expect your churches, instead of becoming souls of world-uplifting inspiration, to remain as they are, social circles, or at best societies of a superficial ethical culture. With equal emphasis too I can say to the rationalist, think not in these uncertain times you can manufacture a religion for the people. There is an amazing order of development running through this chaos of opinions. The people have settled what religion they will have. They need no mass meetings nor consultations to proclaim their will. The voice Divine within them has uttered the decree, and it must stand.

It will be a liberal religion founded upon the rational truth which science is expounding, but it will be devoutly reverent. It will glow with the fire of Ethics and with the star-like radiance of high spiritual ideals. It will put away the kindergarten pageantry of worship, but it will be alive with the spirit of worship. It will make to itself no Gods, all Heaven and earth are not large enough to hold its thought of Deity, but it will itself be the mighty, throbbing, world-uplifting faith of God.

It will reveal the glorious eternal life of man's to-day, and open the infinite worlds to his hope and set his feet upon the path which climbs beyond the ages of the enduring firmament. It will be *Christian*, with that larger meaning of the old word, which, as Mr. Gannett says, "makes the old word more beautiful;" the open blossom of the Christian development, the supremacy in conduct of the principles out of which Jesus drew religion, and which through changing vicissitudes and many an old error have been steadily struggling upward towards the era of universal reason. If your religion is not this—it may be something finer than this, more transcendental, no matter—if it is not just this, the people will not elect you to be their prophet, you will be left behind, a voice unheeded. If your religion is just this, the people will hear you as soon as they can find you.

If now I turn to Unitarianism, peel off the prickly burr, the sharp idiosyncrasies of individualism and get down to the solid nut within, it seems to me to be just this religion. It has clearly got the real thing. Whether it has got the genius to fit itself to the opportunity, is another matter. The open thought of its representative leaders beats in rhythm with the instincts and aspirations of the popular heart. I find it to be a religion rational and reverent, breathing of righteousness and worship, buoyant with the faith of God and of man's eternal hope, planted on the everlasting verities and upbearing the heights of the infinite human soul. I find it to be the Christianity of Jesus, unfolded by the slow struggle of the centuries and emerging at last into the universal religion of an enlightened world. I am not speaking about the name which may be given this religion; I am speaking about what I find it actually to be. I find it not a new religion at all. It is just the modest, unpretentious religion of Jesus, grown into the strength and beauty of the twentieth century; it is the ripe fruit of the Christian development. Mark the ring of the Christian faith in this word of Mr. Gannett: "Named or unnamed, to recognize and realize that One, to be that One within our atom-range, is life, life kin to its own Eternal Life. To be simple before the thought of it; to be silent, if silence be the true simplicity for us; but if our feelings move us so, to utter praise and thanksgiving and trust in awe and child-like words; to take joy with a thrill of gratitude to it, to do our work and spend ourselves for men with an unfaltering sense, that in the service of the right, the atoms and the great Whole blend strength; in tragedies, to wrap ourselves about with trust in Goodness at the heart of all that hurts; in sorrow to be quiet from conviction that 'No good thing is failure and no evil thing success,' and that no evil can befall a good man whether he be alive or dead—this is to live in God." This word of Mr. Gannett is the twentieth century's reading of that old word, older perhaps than the Hebrew religion: "Thou shalt love God with all thy heart, etc." Or see how this word of Mr. Chadwick gathers up the Christian centuries and extracts from their struggle the enduring song of Christian faith: "Never has the revelation of God assumed such grand proportions or so grave a charm, such an awful splendor, or such penetrating sweetness, as at the present time. And it comes as one of old, not to destroy, but to fulfill. It takes up into itself the best of all that has been in the revelations of

the past. Jesus is still Emmanuel, God with us; he is still the Word made flesh." The heart of the Unitarian church is sound and its gospel is true, and the twentieth century is waiting at the door. Its *gospel* will live, whether it lives or not, but whether it lives as an organization depends entirely upon itself, on the wisdom which it can bring to bear upon its opportunity, upon the spirit which prevails in its councils. Ambition will kill it. Ambition can make a sectarian church, but it can never make the church which the people to-day are demanding. Ambition could make Napoleon, but it would have killed Jesus.

Its strength lies in its unaffected simplicity, its sweetness of soul, its modest self-forgetfulness, its riches of truth. It needs no other ordination. Whatever thing it does as a bid for a following, whatever coat it puts on that it may be in fashion and popular, lowers its apostolic dignity, and imperils its mission as the minister to humanity of the pure and undefiled religion which worketh redemption. It needs not to turn aside from its straight path prudently to find out what the people want, that it may adapt its goods to the market, it needs but to be lost in a holy consecration to its noble ideal, to have such mighty faith in its faith that it can take up the cross and lead on through fire, and the people will find that what it has is what they want.

Conferences.

WESTERN UNITARIAN CONVENTION.

The various meetings of the Convention held in the Church of the Messiah, Chicago, October 22 to 24, were held as announced in the programme, and were as largely attended and as generally interesting as was expected. At the ministers' meeting on Tuesday afternoon, some thirty ministers of all shades of opinion assembled in Mr. Utter's study, and freely discussed the general condition of Unitarian affairs in the West, but as a vote was passed that the deliberations should not be published, no further account of the meeting will be given.

The opening sermon on Tuesday evening, by Rev. Brooke Herford, upon "True Religious Progress," was interesting, thoughtful and wise, and was greeted by a full house. The sermon was followed by a reception in the church parlors, where the refreshments were provided by the ladies of Unity Church, and where for more than an hour the rooms were crowded to their utmost capacity by friends eager to greet one another, Mr. Herford and the other Eastern visitors.

On Wednesday morning the devotional meeting was led by Rev. Marion Murdock, of Humboldt, Iowa, was as well attended as such meetings usually are, (coming, as it seems they must, so early in the morning,) was truly devotional and helpful in spirit.

The Convention was called to order a little after ten o'clock by Rev. David Utter, and Mr. E. H. Griggs, of Unity Church, was nominated for chairman, Mr. Utter was made secretary, and Rev. A. G. Jennings assistant secretary. Upon motion of Rev. Geo. A. Thayer, of Cincinnati, a business committee of five, consisting of Mr. Thayer, Mr. Utter, Mr. C. L. Moss, of St. Louis, Mr. H. T. Thompson, of Unity Church, Chicago, and Rev. J. H. Crooker, of Madison, Wis., was appointed. A motion was then made by Mr. Utter that a cordial greeting be sent by this convention to the General Convention of Universalists in session at the same hour at Lynn, Mass., and he was thereupon appointed a committee to send such greeting. And it should be added here in parenthesis that the following telegram was sent, and the reply printed below was afterward received, though too late to be read to the convention:

CHICAGO, October 22, 1889.
To the General Universalist Convention,
Lynn, Mass.:

We send you fraternal greeting in the same great faith and hope.

UNITARIAN CONVENTION,
By DAVID UTTER, Sec'y.
LYNN, MASS., Oct. 24, 1889.

Rev. David Utter, Sec'y. Unitarian Conference, Church of the Messiah:

The Universalist General Convention acknowledges the fraternal greeting of your conference, and bids God speed to Christian Unitarianism in the broad fields of the West.

J. S. CANTWELL,
SIDNEY PERHAM,
CHAS. H. ROBINSON. } Committee.

Rev. T. B. Forbush, of Milwaukee, then read his paper on "The Planting of Unitarian Churches," laying special stress upon the need of local supervision, and the avoidance of undertaking missions that could not thus be faithfully watched and cared for. The discussion upon this paper was participated in by Rev. J. T. Sunderland, of Ann Arbor, Mich., Rev. Kristofer Janson, of Minneapolis, Minn.,

—who incidentally gave us a very interesting report of his own work among his Scandinavian brethren,—by Messrs. Utter, Thayer, Roberts, of Kansas City, Greenman, of Winona, Miss Tupper, of La Porte, Ind., Hoggland, of Wichita, Kansas, and Mr. Forbush. The discussion was continued till nearly one o'clock, when a recess was taken, and a luncheon and social hour enjoyed in the church parlors.

The afternoon session was begun promptly at two o'clock, and the paper by Rev. J. H. Crooker, of Madison, on "The Supply of Unitarian Ministers," was read. Rev. Jenkin L. Jones was to have led in the discussion on this paper, and the importance of the subject, the able presentation by Mr. Crooker, and the many points of interest which he brought up, caused a genuine disappointment to those in attendance when unexpectedly Mr. Jones declined to lead the discussion, giving his time, as he said, to the business session which was to follow. A report was then brought in from a committee, consisting of Rev. Mr. Crooker, Rev. Mr. Sunderland, Rev. Mr. Snyder, Rev. Miss Bartlett, and Rev. Mr. Judy, which had been appointed the day previous by the ministers' meeting, to devise some plan of organization that should bring about greater harmony of action and unity of effort among the various organizations doing missionary work in the West. This was indeed the most important, and perhaps the only real business that was to come before the convention, and the report of the committee was eagerly listened to, and the coming discussion anticipated with a lively interest by all present. The plan proposed was the following constitution, offered as a basis for the future organization of an association for State Conferences:

PLAN FOR A UNITARIAN CONFERENCE ASSOCIATION.

I. NAME.

The Unitarian Conference Association.

II. PURPOSE.

To give unity and method to missionary work, and to further church extension.

III. MEMBERS.

The various Unitarian Conferences which now exist or shall hereafter be formed within the territory known as "the West," and such individual churches as shall be hereinafter provided for.

IV. ADVISORY COUNCIL.

The Advisory Council of the Association shall consist of the President and Secretary of each conference, (or such other two persons as said conference may appoint), and of one delegate from any two or more churches lying outside any local conference, or whose local conference may not affiliate with the Association. This Section was amended on motion of Mr. Judy by adding a representative of the American Unitarian Association to the Council.

V. DUTIES OF COUNCIL.

The Council shall meet — times a year, to consider the whole field of Unitarian activity in the West, and to decide in what directions, by what methods and to what extent it may be wisely pushed. It shall arrange the work of the various Conferences on a general plan, allotting to each its proper share. Its function shall be purely advisory; and it shall in no wise interfere with the free action of any Conference that declines to comply with its recommendations.

VI. OFFICERS OF THE COUNCIL.

The Officers of the Council shall be a Chairman and a Secretary, who shall also be chairman and secretary of the Association, who shall be elected annually by the members of said Council at the first meeting of the calendar year, and such missionary and other agents as it may from time to time appoint.

VII. TREASURY.

The Association shall have no Treasury, but shall encourage the several Conferences to maintain their own treasuries, and to raise funds for missionary purposes. It shall advise the several Conferences to pay the traveling expenses of their delegates in attending council meetings.

VIII. MEETINGS.

The Association shall hold an annual meeting at such time and place as the Council may designate, and such special meetings as may be called by a two-thirds vote of said Council at any regular meeting.

IX. AMENDMENTS.

This constitution may be amended at any annual meeting by a two-thirds vote of all the Conferences; provided notice of said amendment shall have been sent to each Conference at least six months prior to said annual meeting.

Rev. Mr. Westall, of Bloomington, moved that this plan be referred to the various conferences and churches in the West. Dr. Shears, delegate from All Souls Church, Chicago, moved that a committee of three be appointed to receive credentials of delegates, and to determine who should vote in this convention. Mr. Utter expressed himself as believing that no such formality was necessary, and as the hunting up of credentials would consume valuable time, he hoped that the matter might at least be deferred until it was found important or necessary. Dr. Robbins, of Quincy, however, did not see how a convention could do anything until this formality was complied with, the motion of Dr. Shears prevailed, and the committee, consisting of Dr. Shears, Mr. Wallin, of Unity Church; and Mr. Mixer, of the Church of the Messiah, was appointed. While the committee was deliberating, Rev. Mr. Forbush moved that the conference now listen to a paper by Rev. Mr. Judy, but the motion was lost. Mr. Judy moved that all persons present should be entitled to vote. This was lost also. Mr. Thayer moved that the vote be taken by churches, and any person present from any church be allowed to represent it, but neither did this represent the sentiments of the assembly, and was lost. A motion that the convention take a recess of fifteen minutes was then carried, and a recess taken. After the recess Dr. G. F. Shears reported for the committee, that the basis of representation set forth in the invitation sent out to the churches be adhered to, and that a roll of the churches to whom invitations were sent be called, and

that the ministers and delegates answering for such churches be entitled to seat and vote in the convention. This report was adopted, and the following thirty-three churches reported sixty-nine delegates present:

Alton, Ill.	Quincy, Ill.
Bloomington, Ill.	Tremont, Ill.
Ch. Messiah, Chicago.	La Porte, Ind.
Unity Ch., Chicago.	Davenport, Iowa.
All Souls Ch., Chicago.	Cincinnati, Ohio.
Kalamazoo, Mich.	Beatrice, Neb.
Midland, Mich.	Toledo, Ohio.
Minneapolis, Minn.	Meadville, Pa.
St. Paul, Minn.	Baraboo, Wis.
Winona, Minn.	Kenosha, Wis.
St. Louis, Mo.	Madison, Wis.
St. Joseph, Mo.	Milwaukee, Wis.
Humboldt, Iowa.	Menominee, Wis.
Wichita, Kan.	Princeton, Ill.
Geneseo, Ill.	Ann Arbor, Mich.
Geneva, Ill.	Athens, Mich.

Kansas City, Mo.

Rev. Mr. Judy then moved that any action taken by this assembly shall be understood to represent only the individuals here assembled, and that all be allowed to vote. Carried. Mr. Judy then moved, as an amendment to Mr. Westall's motion, that the plan for the Unitarian Conference Association shall include delegates from the American Unitarian Association. Carried. Rev. Mr. Thayer, of Cincinnati, also wished further to amend Mr. Westall's motion, so that it read as follows: "That this Convention approve and recommend the plan submitted by the committee to the several Conferences and Churches." The debate upon this motion occupied the entire afternoon, and was participated in by Messrs. Judy, Utter, Dr. Robbins, of Quincy; Jones, Crocker, Snyder, Roberts, Miss Bartlett, and others, and was finally carried just previous to adjournment. An important amendment was offered however, a little previous to the final passage of the motion, by Mr. Haff, of Kansas City; but as it proposed as a substitute for the whole subject the organization of a society to be called the Western Unitarian Association, whose purpose and work would have been separate from the existing conferences, which it was from the first the intention of this convention, so far as possible, to harmonize, the substitute was rejected almost unanimously by the convention, although it is doubtless true that such an association as Mr. Haff proposed, would command the sympathies of a very large number of the Unitarians of the West upon its own merits. The substitute was as follows:

I move that we proceed to organize an association on the following basis:

SECTION I.

This organization shall be known as the Western Unitarian Association.

SECTION II.

It shall be composed of the bodies commonly known as Unitarian or Liberal Churches or societies of the United States west of the State of New York, who may send delegates to participate in its deliberations.

SECTION III.

Its meetings shall be held annually at such time and place as may be, from time to time, appointed by the Association, but never in the same place for two years in succession; to the end that its sphere of influence may be extended.

SECTION IV.

The purpose of the Association shall be to promote the objects and aims for which the bodies mentioned in Section II hereof may stand from time to time.

SECTION V.

No test of faith as a basis of fellowship shall ever be applied to any body sending delegates to the conferences of this Association.

After the adoption of Mr. Westall's motion the convention adjourned to meet again at eight o'clock, p. m. The evening was occupied by a platform meeting with excellent speeches from Rev. Grindall Reynolds, secretary of the A. U. A.; Rev. E. A. Horton, of Boston, and Rev. George Batchelor, of Lowell, Mass. A collection was taken to defray the expenses of the convention, and the hour being late, the Rev. T. R. Slicer, of Providence, much to the disappointment of the audience, declined to further occupy their time.

On Thursday morning the devotional meeting was led by Rev. J. L. Jones, and was participated in by Messrs. Greenman, Hogeland, Miss Tupper, and others, was excellent in spirit, and fairly well attended. The convention was called to order for business at ten o'clock, and the regular order proceeded with. The Rev. Mr. Judy being unavoidably called home, his paper upon "The Church of the Isolated" was read by Rev. George A. Thayer. The Rev. T. R. Slicer took part in the discussion, to the great pleasure of the many who had been disappointed in not hearing him the previous evening, and to the edification of all present. A motion was then made by Rev. H. D. Maxson that a committee of three, consisting of Rev. J. H. Crocker, Rev. John Snyder, and Rev. A. M. Judy, be appointed, to present to the Conferences and Churches concerned the plan of a Conference Association. Mr. Utter moved that the committee be made five, including Mr. Moss of St. Louis and Rev. J. E. Roberts of Kansas City. Amendment lost, and the motion as originally presented by Mr. Maxson carried. Rev. John Snyder of St. Louis moved that a committee consisting of Rev. David Utter be appointed to report this convention to the National Conference at Philadelphia, which elicited some discussion on account of the alleged partizanship of Mr. Utter. Mr. Snyder then wished to withdraw his motion, but objection being made the chair ruled that the motion must remain before the house. Dr. Robbins of Quincy then moved that Mr. Snyder be allowed to withdraw his motion. Carried, and the mo-

tion was withdrawn. Rev. Mr. Roberts then moved that the Secretary of this Convention be instructed to report its doings to the National Conference to meet next week at Philadelphia. Carried.

The usual votes of thanks, as to the hospitality of the Chicago churches, etc., were passed, the social reception in the evening at eight o'clock at All Souls Church was announced, and the convention adjourned.

The social gathering at All Souls Church was as well attended by delegates and others as could be expected considering the weather, as a cold rain fell almost continually during the evening. Bright fires burned on the hearth stone within, however, and the usual good cheer of All Souls Church awaited those who did attend.

DAVID UTTER, Secretary.
A. G. JENNINGS, Ass't Secretary.

Notes from the Field.

Chicago, Ill.—A number of ministers in the city last week attending the convention at the First Church brought cordial greeting to the headquarters.

—The Working Girls' Vacation Society has concluded its second season of work in this city. This society was initiated a year and a half ago by Rev. John Visser, of the North Side Conference of Charities. During the summer 250 girls have been sent out by the society. Seventy offers of free entertainment were given by persons living on farms and in suburban homes. The *Inter Ocean* contributed \$750.89 to the funds of the society, besides rendering, through its representative, W. J. Irvin, invaluable personal service in securing transportation and keeping careful accounts of all the work done. The secretary of the society, Louise C. Nixon, speaking of the results of the year, says: "Happily there has been very little complaint from entertainers as to the conduct of those receiving their hospitality. Many warm friendships have been formed, and in a few cases permanent homes have been found in the places to which these girls were sent for a brief visit. Many earnest words from grateful hearts have come back to various members of the society from the weary ones who were having their first glimpse of blue skies and sunny fields, and the healing quiet of peaceful homes."

The work of the season has been very gratifying to its friends, and has shown the kinship of humanity, in that so many have been willing to open their hearts and homes to the less fortunate ones, often, no doubt, at great self-sacrifice and added work for those already burdened with many cares. The society can but hope that their kindness will be repaid by the consciousness that for these 252 girls life has been made a little brighter and health and strength gained for the year to come, and that the Father of all will make it a blessing to those who have given as well as to those who have received.

—Mr. Visser's discriminating and intelligent work among the poor of the city prove him to have special gifts of usefulness along such lines. We regret to learn that his work is practically at an end since the union of the Charity Organization and the Relief and Aid Society. His services are too valuable to be spared from the city's work among the poor and helpless.

Wichita, Kansas.—A correspondent under date Oct. 14 writes as follows: Just two years ago Rev. J. R. Effinger, of Chicago, organized a Sunday Circle, composed of a few liberal Christians, in Sons of Herman Hall. For a year this little band held regular Sunday services, slowly increasing in numbers and popularity, aided and taught by the best of teachers, Rev. Napoleon Hoagland. At the end of the year the First Unitarian Church of Wichita was organized. Yesterday evening the society held their first anniversary exercises in Garfield Opera House. The society may well be proud of their success in all the different lines of work during the past year. The Unity Club did a noble work in its season, one of the classes—the Emerson—has met regularly all summer, and will continue on all winter with renewed vigor. Rev. Mr. Hoagland has ever been on the watch for doing good and faithful work, and to him the society owes much of its success. The growth of the society has been gradual and the unison and harmony that exists among the members shows that the society is here to stay. The president of the society, Mr. R. A. Sankey, delivered a very interesting and pleasing address. Yesterday was also the annual festival day of the Sunday-school, and this was a grand success. The large stage was beautifully decorated with corn 16 feet high; broom corn 17 feet high, made into a wigwag which was filled with squashes weighing 140 pounds; beets three feet long; melons weighing 75 pounds; in fact nearly all kinds of vegetables and fruits, such as only Kansas can raise. An excellent programme consisting of vocal and instrumental music, recitations, essays and a harvest sermon by the pastor, concluded the exercises. This is the second harvest festival of the Unitarian Sunday-school, and it will always be remembered by those in attendance with pleasure.

J. L. S.

Madison, Wisconsin.—The forty-third session of the Wisconsin Conference of Unitarian and other liberal churches was held in this city Oct. 15-17, 1889. The Conference has never been in so flourishing a condition as it is to-day. The opening sermon was delivered by Rev. Grindall Reynolds, of Boston,

secretary of the A. U. A., on Tuesday evening, Oct. 15th. His subject was "Religion in the World." On Wednesday morning the following subject was discussed: "The Present Relation of Unitarianism to the World of Religious Thought." Rev. E. A. Horton, of Boston, led the discussion; he was followed by Rev. George Batchelor, of Lowell. At the afternoon session Rev. H. D. Maxson, of Menomonee, addressed the Conference on "The Attitude of Unitarianism to Other Denominations." A discussion followed, participated in by Rev. Thomas R. Slicer, of Providence, Rev. S. B. Loomis, of Lone Rock, President Forbush and others. Rev. Thomas R. Slicer, of Providence, delivered the evening sermon, taking for his subject: "Is Humanity in Eclipse?" The final session of Thursday morning was opened with a business meeting. Officers for the ensuing year were elected as follows:

President—Rev. J. H. Crocker, Madison.
Vice-President—Prof. Wm. F. Allen, Madison.
Secretary—Rev. Lloyd Skinner, Baraboo.
Treasurer—Hon. Ransom Jackson, Baraboo.
Sec'y P. O. Mission—Mrs. M. S. Savage, Cookville.

Rev. C. F. Elliott, of Janesville, addressed the Conference on the subject: "Have We a Religion?" And Pres. Forbush gave the final address answering the question, "What do we mean when we say God?"

—From another hand we have received a second report of this Conference, from which we take the following list of visitors and delegates present.

Delegates to Conference:
Rev. Grindall Reynolds, Boston.
Mrs. Aitken, Boston.
Rev. T. B. Forbush, Milwaukee.
Rev. T. R. Slicer, Providence.
Rev. Geo. Batchelor, Lowell.
Rev. J. B. Frost, Alton, Ill.
Hon. H. L. Buck, Winona, Minn.
Messrs. Keyes and Lees, Winona, Minn.
Mrs. F. G. Buckstaff, Oshkosh.
Churches represented:
Baraboo—Rev. Lloyd Skinner and wife,
Hon. Ransom Jackson and wife, Mrs. Abbott,

Miss Abbott, Miss Morrison, Mrs. Monroe, Mrs. E. W. Young.

Milwaukee—Rev. T. B. Forbush, Hon. C. E. Crane and wife, Miss Forbush, Miss Heafford.

Janesville—Rev. C. F. Elliott, Mrs. W. Smith, Capt. and Mrs. Putnam, Mrs. Alex. Richardson.

Menomonee—Rev. H. D. Maxson and wife, Hon. S. W. Hunt, Mrs. Messenger, Mrs. Taintor.

Monroe—Rev. L. W. Sprague and wife. Fort Atkinson—Rev. A. D. Somers. Eau Claire—Mrs. W. A. Rust.

Cookville—J. K. P. Porter and wife, Mrs. Minnie S. Savage.

Evansville—Mr. and Mrs. H. Campbell, Mr. and Mrs. Burgess, Mr. Lyman Johnson.

Boston.—The usual Monday meetings of ministers were this week postponed because men's minds and some men's faces were pointed to Philadelphia. At the Sunday-school Teacher's Union Rev. J. C. Jaynes told his methods of teachers' meetings. He advised that the place of meeting be always centrally located and be inviting; not in the large church but in a pleasant church parlor or in the pastor's study. Better to meet always in the same place. (2.) Better meet early in the week, and urge teachers to revolve in mind during the remainder of the week the lessons of the next Sunday. Better meet every other Monday, or weekly if possible. The afternoon will accommodate ladies better than evening—most teachers are ladies. (3.) Make some efficient, bright person the leader of the teachers' meeting. The minister should be such a leader. After a Bible lesson and a general talk upon it—teachers should freely tell of triumphs and failures in their classes, and agree upon general methods. (4.) Take plenty of time for all the exercises of the meeting—call the roll of teachers. Discuss new manuals. Criticise tenderly the faults of turbulent pupils.

Monroe, Wis.—Rev. and Mrs. Leslie W. Sprague have accepted a call to settle for one year at Monroe, beginning Oct. 27. Mrs. Sprague will assist her husband by frequently taking his place in the pulpit.

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Announcements.

FROM OVER THE BORDER.

A BOOK OF PROPHECIES AND FANCIES CONCERNING THE LIFE TO COME.

Charles H. Kerr & Co., whose publication office is at 175 Dearborn street, Chicago, have in press for issue Nov. 15 a new book on the future life, entitled "FROM OVER THE BORDER." The author is Mr. Benj. G. Smith, well known to many readers from his frequent articles and poems in the Frank Leslie periodicals. The book has the form of a novel, and presents with the utmost good taste and rational consistency the writer's thoughts of the life over the border. The book will make 238 16mo. pages, will be neatly bound in cloth, and sold at one dollar. Orders should be sent to the publishers direct, and will be filled promptly on and after the date of publication. The scope of the book is set forth more fully in the author's preface subjoined:

If this little book shall aid in extending a faith in the doctrine that death is but the beginning of a higher life, and that at the close of man's earthly career he enters upon another, which may be of a far superior order, it should be welcome to all who, still lingering in "the vale of tears," may be in doubt as to what lies beyond the grave.

If it should aid in establishing the conviction, with those who have loved and lost, that this life is but the first link of an interminable chain, and that immortality in ever-widening vistas is an inevitable logical conclusion from a true idea of God, a value infinitely multiplied would be given to life even in the world.

In all ages, back even to the verge of prehistoric times, there has existed among men a faith—more or less obscure—in a future life; but among the grosser sensuous peoples of the darker ages this could only be understood as implying a resurrection of the body laid in the grave, and at some period indefinitely remote; but with the purer and wiser there has never been wanting a faith, and with all perhaps a glimmering hope, as to the uninterrupted continuance of life on a higher plane. In the present day this more elevated faith would seem to be rapidly taking the place of the grosser and immeasurably lower idea, side by side with which it has come down to us through the ages, the inferior form having been permitted by Divine Providence to prevail with those who were incapable of receiving that which is superior; but in the present day, so remarkable for the diffusion of enlightened thought that it may well be called a new age, the higher form of belief seems destined sooner or later to become universal and the lower extinct.

Enlightened reason, the songs of the poets, the revelations of the prophets, literal or esoteric,—among whom is there none whose lifting of the veil has been more complete than that of the Swedish seer,—have ever united in the assertion or ecstatic reception of the sublime and solemn doctrine, so full of brilliant hope and consoling faith, enunciated in the promise of our Lord, "Because I live, ye shall live also."

CHICAGO CALENDAR.

CHURCH OF THE MESSIAH.—Corner Michigan avenue and Twenty-third street. David Utter, minister. Services at 10:45 A. M.

UNITY CHURCH.—Corner Dearborn avenue and Walton place. Thomas G. Milsted, minister. Sunday services at 10:45 A. M.

THIRD UNITARIAN CHURCH.—Corner Monroe and Laflin streets. James Vila Blake, minister. Sunday services at 11:00 A. M. Sunday, Nov. 3, Mr. Blake will preach, subject: "Take my Yoke upon You." Sunday-school at 10:00 A. M.

ALL SOULS CHURCH.—Corner Oakwood boulevard and Langley avenue. Jenkin Lloyd Jones, minister. Sunday, Nov. 3, Rev. Mila F. Tupper, of La Porte, Ind., will preach, subject: "Prayer." Sunday-school at 9:30 A. M. Emerson section of the Unity Club, Monday evening, Nov. 4, at 8 P. M.; Philosophy section, at same hour Tuesday, Nov. 5; Novel section, Monday evening, Nov. 11. Teachers' meeting every Friday evening at 7:45.

UNITY CHURCH, Hinsdale.—Herbert Taft Root, minister. Sunday services at 10:45 A. M.

The regular quarterly meeting of the Board of Directors of the Western Unitarian Conference will take place at 175 Dearborn st., on Thursday Nov. 7, at 2 P. M.

THE CHICAGO INSTITUTE.

FOR INSTRUCTION IN LETTERS, MORALS AND RELIGION.

A course of Popular Lectures upon the testimony of the Sciences to Evolution, will begin Nov. 15, at Rehearsal Hall in the new Auditorium Building. Full programme of the course will appear in next week's UNITY.

LIBERTY AND LIFE, the new book by E. P. Powell, for which advance orders have been solicited, is nearly ready for the press, though the composition and proof reading have occupied more time than was at first expected.

We confidently expect to have the book ready for delivery to subscribers about the middle of November. The orders already on file will go far toward exhausting the first edition, and preference will of course be given to orders received in advance, if any delay is found necessary in supplying the books. The book will contain about 200 pages, uniform with "Our Heredity from God," and will be supplied at 75 cents net. Orders should be sent at once to
CHARLES H. KERR & Co.,
175 Dearborn street, Chicago.

The subscription list of UNITY passed the 3,000 point some weeks ago, and is still growing, though not with a tenth part of the rapidity its editors look for when their friends are fairly settled down for the winter campaign of missionary work. Every one can help, for nearly every one did help us last spring, when we doubled our list in about three months. If you will ask your neighbor to subscribe, tell him what you think of UNITY, and not let the matter drop till you send us his name with the dollar, that will be the most substantial and lasting help of all. If you have not the time nor the inclination for that, but can spare the money, subscribe for UNITY for some friend for a year at a dollar, or for three months at 25 cents. One Eastern lady has sent UNITY in this way to thirty of her townspeople, some of whom she knows only slightly, in the hope of giving UNITY a hearing in the community. If you can do neither of these things, can you not at least send us a list of names of people who might be interested in UNITY. The proportion of thoughtful and open-minded people everywhere is too small to make it safe for us to expend much in sending sample copies broadcast, but we are always glad to send to addresses recommended by our friends, and there are few forms of missionary work that promise so much for the labor and money expended. If you can help pay for the samples that go to the names you send us we shall thank you for that, but if not, please send the names in any case and the copies will be sent, for some choose to help by sending money to be used in this way.

The publication of LIBERTY AND LIFE, announced above, gives us the opportunity to show our appreciation of the help our friends are giving us. We shall print a special complimentary edition of 500, to be given to the first of our fellow-workers who send in new subscriptions after the date of this paper, November 2. One copy will be sent for every new subscription, but the books will be sent, not to the new subscriber, but to the one who sends us the name, who will be enabled to use the book in post-office mission work in whatever way seems best. Its subject-matter adapts it specially for leading inquirers into the doctrines of the Liberal faith. This paper edition will not be offered for sale at any price. If the 500 copies should be exhausted before the end of November, more will be printed, but we do not now promise to keep the offer open after Dec. 1.

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A GRADUATE of Smith College will receive into her home, near New Haven, Conn., for board and instruction, two boys from ten to twelve years of age. References required. Address A. B., UNITY office.

A Young law student would like position in attorney's office. References or bond if desired. Fair operator on typewriter and experienced in office work, collecting, etc. Lock Box C., Brasher Falls, New York.

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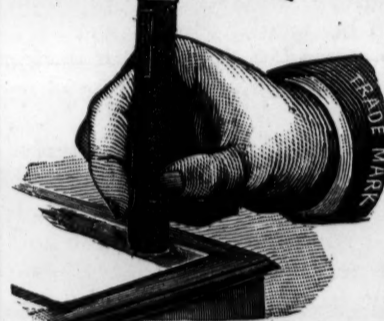
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